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But such hesitation is less pronounced in the case of the Eucharist which Professor Clemen treats with commendable fulness (pp. 185-207). For it will always doubtless be true that parallelisms between cults, one of which is developing in a society where the other is well developed, are always of larger significance than is the case of parallelisms between doctrines where such development is not traceable. Further, the application of the method of historical derivation gives better results in the case of post-Pauline interpretations of Paulinism than in that of Paulinism itself.

Professor Clemen's conclusions are clearly stated and are of value to all students of the New Testament. Here he seems to us to show commendable caution in hesitating to attribute too great influence to non-Jewish thought upon Paulinism. At the same time such influence he distinctly recognizes to an extent which is likely to surprise the man who has not kept in touch with the most recent literature in the field.

It is a matter of regret that it is impossible to treat in detail the findings of a book of this sort, every page of which abounds in material of utmost importance to the New Testament student. At all events we are grateful to Professor Clemen for the wealth of material which he places at our disposal and we commend to all the mastery of its contents.

SHAILER MATHEWS

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#### STUDIES CONCERNING LUTHER AND LUTHERANISM

One of the most interesting and instructive of the recent books on Luther was the first edition of Boehmer's work which appeared in 1906. In five chapters—(1) "The Old Picture of Luther and the Progress of Research;" (2) "Luther's Development until 1521;" (3) "The Scholar;" (4) "The Prophet;" (5) "The Founder of a New Culture"—the Bonn professor accurately considered and charmingly presented the results of the latest scholarship. In the second edition<sup>1</sup> the fifth chapter has been omitted, and the others almost entirely rewritten, greatly expanded, and brought down to date by a review of all the important literature published since 1906. The second chapter is divided in two, the third chapter (as it now stands) including a sketch of the Wittenberg revolution of 1522-23, on which the author has just published in another volume a number of valuable sources. The whole work is uncommonly readable.

One important inaccuracy has been allowed to stand over from the first edition. The true portraits of Luther by Cranach are not as Boehmer

<sup>1</sup>*Luther im lichte der neuen Forschung.* Von H. Boehmer. Zweite, völlig umgearbeitete Auflage. Leipzig: Teubner, 1910. vi+176 pages.

states (p. 3, especially the note), but are the following:<sup>2</sup> (1) Engraving of 1520; (2) engraving of 1521 before Worms;<sup>3</sup> (3) engraving of December, 1521, (as Junker Jorg); (4) oil painting of December, 1521, (as Junker Jorg, Leipzig City Library); (5) oil painting of 1525 (original probably at the Luther-house in Wittenberg); (6) oil painting of 1526 (Gallery Kaufmann, Berlin). The two Cranachs in the gallery of Frau von Kaufmann, are not, as Boehmer thinks, both of Luther, but one of him and one of his wife, as I, who have recently seen them, can testify.

The reading "Dr. Johannes" (p. 116) is not that of most German scholars. (Cf. my article in the *American Journal of Theology*, April, 1909.) I have seen excellent photographs of the original letter, and can neither read "Johannes" nor see the ink spot which Boehmer says covers the word.

The treatment of the bigamy of Philip of Hesse (pp. 126-32) is hardly as good as in the first edition. Boehmer does not seem to be aware that Brieger's criticism of Rockwell's work on the subject (Brieger in *Zeitschrift für Kirchengeschichte*, 29) was answered in the following number of the same magazine. There is some mistake in the quotation, in this connection (p. 175), of an article by Brieger in *Preussische Jahrbücher*, Band 151 (1909), pp. 35 ff. I have this magazine before me and there is no such article; the volume of the magazine is 136.

In giving the literature of the Erasmus-Luther controversy (p. 176) it is a little singular that Professor Boehmer should cite the old biography of Erasmus (misprinted Erasme), by Drummond, whereas the newer and better one by Professor Emerton is passed over. It is also odd that the *Bibliotheca Erasiana* (edited by the University of Ghent, not Geneva, as here stated), a mere bibliography, should be given.

There are unfortunately numerous misprints.

PRESERVED SMITH

PARIS, FRANCE

The posthumous appearance of a volume<sup>4</sup> whose author passed away March 7, 1909, has made American Lutheran scholarship aware of its serious loss. The work is a patient and painstaking investigation covering the entire field of Lutheran symbolics beginning with the Augsburg Con-

<sup>2</sup> E. Flechsig, *Cranachstudien* (Berlin, 1900), (incorrectly cited by Boehmer), pp. 257 ff.

<sup>3</sup> I believe this to be the picture referred to by Luther in a letter to Spalatin, March 7, 1521. Enders, *Luthers Briefwechsel*, Vol. 3 (1899), p. 106. This identification has not been hitherto made.

<sup>4</sup> *The Confessional History of the Lutheran Church*. By James W. Richard. Philadelphia: Lutheran Publication Society. 623 pages. \$3.00.

fession and concluding with "The Confessions in America." It is a most welcome compendium of the investigations and conclusions of recent critical scholarship in the confessional history of Lutheranism.

Most naturally the larger part of the book (nearly half) is devoted to the composition, analysis, and history of the Augsburg Confession. The author shows his freedom from dogmatic Lutheran bias by adopting the conclusions of such specialists as Kolde and Kawerau in their estimate of the conciliatory if not Romanizing tendency of the first and greatest confession of Lutheranism. To be exact, it is shown to be a confession of Melancthonism rather than of Lutheranism, since it is found to be a product of the irenic spirit of Philip Melancthon. It is as tender of Roman feelings and prejudices, as unoffending in its evangelical doctrines, in a word, as Romanist in its concessions as was possible in a Lutheran of 1530 who felt himself still in union with the Holy Roman Church and was bent on maintaining that union.

The author has wisely devoted so much space to the Augsburg Confession and its history since no other Lutheran symbol compares with it in importance and there is none about which there gathers so interesting a history. Recent discoveries of some of its progenitors by Förstemann, but more especially the discovery of *The Oldest Redaction of the Augsburg Confession* by Schoenbaum and Kolde in 1905, have reopened the whole problem of the Augustan confession, and made it a living question in Lutheran history, and a burning question in Lutheran controversy.

The student of the question will find the present work an exceedingly valuable handbook, with exhaustive references in the footnotes to a very rich literature, both original and secondary.

ERRETT GATES

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### STUDIES IN MYSTICAL RELIGION

For several years Professor Jones, of Haverford College, has been a collector and student of source-material of mysticism. A part of the product is now before us in *Studies in Mystical Religion*.<sup>1</sup> This work is intended to be the first of several volumes by Professor Jones and others, on the history and significance of the Society of Friends. If the succeeding volumes maintain the standard of the one now in our hands, Quakerism will acquire a literary monument of extraordinary interest and value.

The present volume works out the Christian lineage of the Quakers from primitive Christianity down to the end of the English Commonwealth,

<sup>1</sup> *Studies in Mystical Religion*. By Rufus M. Jones. London and New York: Macmillan, 1909. xxxviii + 518 pages. \$3.50 net.